Lutheran Herald

September 3, 1957

Volume XLI . . . NUMBER 36

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Praise God, the Lord, ye Christians all . . .

Praise Him, ye nations, great and small

The Fruits o

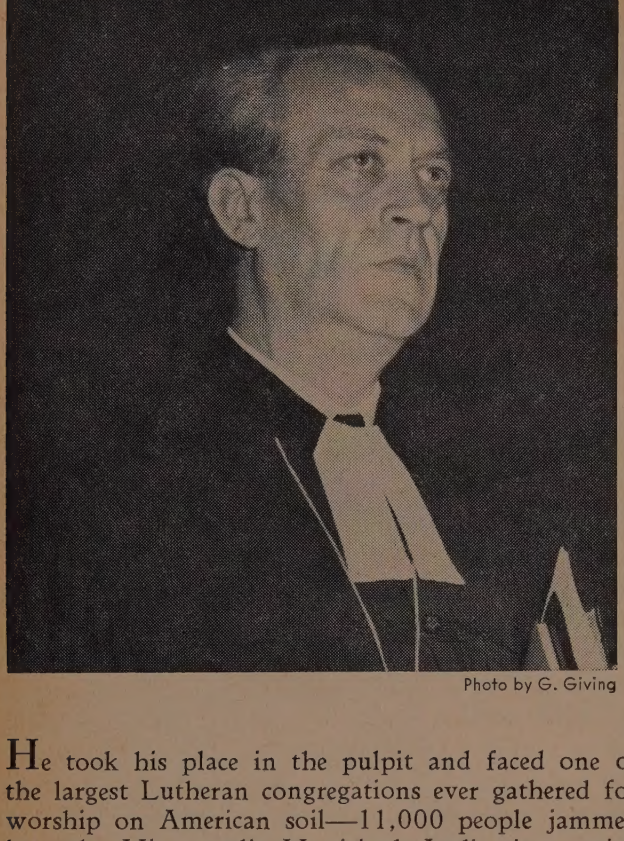


Photo by G. Giving

He took his place in the pulpit and faced one of the largest Lutheran congregations ever gathered for worship on American soil—11,000 people jammed into the Minneapolis Municipal Auditorium, with other thousands filling over-flow assemblies in Central Lutheran Church, Wesley Methodist Church, and Vocational High School, possibly not far from 18,000 in all. The somber black of his robe was unrelieved except by the gold of his Bishop's Cross which glinted and sparkled as it reflected the lights. Behind him on the altar six candles flickered and burned. Above him towered the altar cross.

This was Bishop Lajos Ordass, Primate of the Lutheran Church in Hungary, hero of the faith, a man whose name is known as are few in the free world. He it was the Lutheran World Assembly chose to honor by designating him preacher for the opening service.

His eyes are deep-set, serious, brooding, as well they might be. For they are eyes that have looked deeply into the hell that evil men make for one another in a world scarred by "man's inhumanity to man"; that have seen the suffering and deprivations of his people; that have witnessed the perfidy of those who had been his friends. Injustice has been his companion for years; suffering and disappointment have walked by his side.

But there is calmness and serenity, too, in those eyes. For they have looked up to the Cross and Him who hung upon it. In Christ they have seen the faithfulness which replaces human faithlessness; the mercy that outweighs the ruthlessness of men; the love that covers the hatred that the world breeds; the divine purpose which makes life hopeful.

Then he preached—simply, briefly, straightforwa ly. Not for him the embellishments of studied e quence. Rather the God-given fervor of one w knows in whom he has believed; the conviction one who is assured of the truth of what he sa the soberness of one who "preached as never s to preach again; and as a dying man to dying me Here was no exaltation of self—only of Christ; h was no human person made to seem important only Him who came into the world to save sinne

It could be said of Him as it was said of Lord: "The people heard him gladly." When brief sermon ended, it was as though a sigh swe over the congregation. They knew that they h been listening to a great man of God; but, mu more, they knew that he had preached to them Go simple Word—the Word that has power to save a to sanctify. They knew that Christ had been glo fied. They knew they had touched the hem of t divine.

And this is what he said:

We are gathered here around our Lord Jesus Chr In recent years we have witnessed a number of wo conferences. These have been held for various reas and have been attended by people with many motiv The only reason for our meeting here is that we wa to be with Jesus Christ.

We are like the disciples described in our text. Th hearts were filled with joy because they could be w their Lord. But they had another reason for rejoici They had learned that there were other people w did not know Jesus, but whose hearts were filled w the desire: "We wish to see Jesus."

I should like to dwell for a moment upon this Bibli statement, "We wish to see Jesus." I should like address this question to each of my friends here: A we clearly aware of the fact that it was not only th Greeks who were once possessed with the desire see Jesus Christ, the Son of God, but also our wo and countless men today who have this desire? It m be possible that this is not always expressed in cl words. But if we not only listen to human words, b also seek to understand that silent and secret yearni which arises in the hearts of men, then we shall kn how many people wish to see Jesus.

In fact, I can go one step farther. In our text Je speaks of His death. His words focus our attention up those persons who opposed Him and drove Him His death. Jesus invaded their lives, too. Herod was

he Death of Jesus Christ

Bishop Lajos Ordass

e only one who wanted to see Jesus. Nor was Saul
Tarsus the only one whom Jesus began to attract
hile still an enemy, and whom He continued to attract
ıtil finally Saul could no longer resist Him and joined
is believers with quiet devotion.

I have said this because for all of us there is some-
ing encouraging and uplifting in the thought that
ır gracious Lord can exert so powerful an attraction
ɔon those who appear indifferent and even upon
ose who are openly hostile toward Him.

rod's Holy Spirit arouses in us the question: What
it in Jesus Christ that awakens our love? What is
which creates yearning in the hearts of the uncom-
itted? What is it which causes even His enemies to
rrender?

I find the answer to this question in one of the
ırables in which Jesus speaks of Himself and which
hold to be the most profound of all the parables
hich refer to Him.

Here He compares Himself to a grain of wheat.
...To a grain of wheat, such as everyone needs to
stain his daily life.
...To a grain of wheat, such as God referred to after
e Flood: "...while the earth remains, seedtime and
ırvest....shall not cease..." (Gen. 8:22).

Just so important is Christ today and in all eternity.
How striking an analogy this is!

Without a doubt there are many of us here who have
amined a grain of wheat for its quality during the
reshing season, or perhaps who have hulled an ear of
heat and watched the grain roll from one hand into
e other. At such times one may have curious thoughts
ncerning the fate of a grain of wheat.

A grain of wheat may be crushed between millstones.
ıis is the price of its becoming bread for nourish-
ent.

Or it may serve quite a different function. The farmer
ay take it and, with earnest hope, sow it into the
rrow. Thus it will bear fruit for the future.

But the ultimate fate of the grain of wheat is al-
ays death. This is why Christ compares Himself with
e grain of wheat.

He came to die.

If we look at the life of Jesus from the human point of view we see that—just like the grain of wheat between the millstones—He died a violent death.

But if, following the Bible, we look at the life of Jesus from God's point of view, then we see it quite differently. We see that God—the supreme Master of the world—sowed His Son, the Christ, and allowed Him to die so that His death might bear much fruit for life eternal.

Jesus knew this and deliberately allowed Himself to be put to death so that this death might bear much fruit.

We too experience this whenever we stand under the holy cross of Christ, in the place of bloody death which has borne the most precious fruits for the sustaining of man in this life and in the life hereafter.

What are the fruits of the death of Jesus?

If I had the opportunity I would talk privately with each member of this large assembly and I would ask each one how he has experienced throughout his Christian life the fruit of the death of Christ. I believe I would receive as many different answers to my question as there are people gathered here. Each reply would testify that Jesus—the grain of wheat sown by God—has brought forth fruit without limit.

Our world assembly points to two of these innumerable fruits—two extremely important ones, namely, that our freedom and our unity are rooted in the death of Christ.

All of us who have come here with grateful hearts from all corners of the world are reminded of our precious freedom and unity. In this life we already have the first fruits of this freedom and unity. In the life eternal we shall experience them in their fullness.

One of the fruits of the death of Christ is this: Christ frees.

From what?

From the words of Jesus I conclude first of all that He frees me from myself, from my narrow selfishness. "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."

Lutheran Herald
Editor: O. G. MALMIN
sociate Editor: WILLIAM H. GENTZ
naging Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

And this is a blessed freedom, that we need not constantly live in the bondage of human selfishness.

You all know the words which were spoken by the great teacher of our Church, Martin Luther: ". . . who has redeemed me, a lost and condemned creature, purchased and won me from all sin, from death, and from the power of the devil. . . ."

Are these dry statements?

Only insofar as we regard them as a lesson to be memorized.

But if someone, by the power of Christ, has been able to break with his besetting sin, if someone in confronting death has been able to avoid freezing with fear, and has been given strength to face it with triumphant anticipation, if someone has felt in his heart the power of faith which has enabled him to break Satan's chains, then upon the lips of this man the words of Luther are not dry, lifeless statements, but are rather notes of jubilation.

And for what does Jesus free us?

To this question Jesus gives an answer, too: "If any one serves me, he must follow me; and where I am: there shall my servant be also; if any one serves me, the Father will honor him."

And we all know Luther's reply: ". . . in order that I might be his own, live under him in his kingdom, and serve him. . . ."

This is what Jesus wants.

Yes, my friends! I can imagine what you are thinking. "From one bondage to another! Is this the freedom of the Christian man?"

You have probably heard many sermons about the man who bought a slave, and when he had paid the price, set him free. This story may be a primitive analogy. But it faithfully expresses the basic meaning and true happiness of the Christian life. Our life contains no greater happiness than to be set free from sin, the fear of death, and the torment of damnation, and then, with the joy of complete liberation, to turn to Christ and to serve Him.

The other fruit of the death of Christ is that it unites.

It unites us with Him: "If any one serves me, he must follow me; and where I am, there shall my servant be also."

It unites us with God: "If any one serves me, the Father will honor him."

And after His resurrection His Holy Spirit has continually been calling and gathering all those who believe in Him.

This He did with all of us when He gave us His precious message of salvation, when He received us as His own in Baptism and when He unites us in the Holy Supper. This He does, according to our faith, even now as He gathers us in this great assembly.

I want to ask you all to give thanks to Jesus for gift of unity which He has bestowed upon us thro faith in Him so that, though we may never have before, though we may be living under entirely dif ent earthly circumstances, we are nevertheless frie and brothers as members of one body, the unive Church of Christ. And I trust that, driven and enc aged by this awareness, we shall leave this assem committed to the task of preserving and increasing unity, so that we may at all times dwell with our L

I must once again return to the beginning of text. We have read that those Greeks had turned Philip and Andrew with their request: "We wish see Jesus." And we have seen that Philip and And fulfilled this request. But we are the Philips and drews of today. Let us rejoice with all our hearts our discipleship. Let us rejoice in our closeness Christ. But let us reveal Him to those who are yea ing for Him, and even to those who are hostile ward Him. To the world enslaved by sin our l must be witnesses to the Christ who frees. To world divided and factious let us show Christ v truly unites.

You have heard these words from an aging disc of Christ. This disciple would now in concluding formal message give a personal testimony to his L and Savior. He would like to say how many times his life he has experienced the forgiving grace of Je Christ. And he would also like to say that when was in bondage in the most literal sense of the wo Christ gave him royal freedom. And what a joy it to be able to experience this freedom!

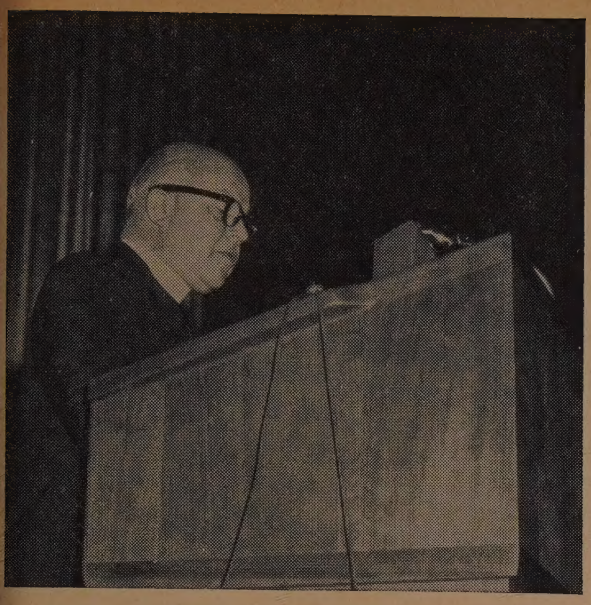
And he would like to say how sweet were the fr of Christian unity in his life, especially in times w the world offered to him only bitterness.

I am now looking over this large assembly. I see those who have rendered so many good and loyal s ices to their Church. And I am also glad to see many young representatives of our world-wide Luthe Church—those who carry the future in their han I am speaking to all of you. Our world assembly now looking to Christ, who does have the power free and to unite us. I merely want to underscore central theme of our gathering as, looking back u a lifetime of experience, I say to you:

Christ alone can set us free!
Christ alone can unite us!

He said: "The hour has come for the Son of m to be glorified."

Brethren! May this world assembly serve the glory the Son of man, Jesus Christ! Amen.



Christ Frees and Unites

Bishop Hanns Lilje
President of the LWF

Guds kirkes grunvoll ene
Er Herren Jesus Krist;

Die Kirche ist gegruendet
allein auf Jesus Christ.

The Church's one foundation
Is Jesus Christ her Lord;

In this hymn, representatives of the more than million Lutherans in 29 countries from all areas of globe united their voices as they began the nary sessions of the Third Lutheran World Fedtion Assembly at 9:30 a.m., August 16.

Under the banner which displayed the theme of Assembly, "Christ Frees and Unites," Bishop nns Lilje, president of the LWF, declared the sembly officially open. After a brief statement of purpose of the Assembly, the Bishop began his cial report.

After reading and re-reading Bishop Lilje's mesge at this opening Plenary Session, the editors were able to find a "cuttable" word. We are therefore printing it in its entirety, in three installments. Bishop Lilje struck the keynote implicit in the Assembly theme and lighted the path which numerous speakers were to follow. We believe that you will be enriched, edified, and even entertained by the words of this great German leader and thinker.

This great assembly of Lutheran Christians from all the world, for which the prayers and sacrifices of so many churches in the entire world have prepared, is faced with one task, and it is a task which requires an act of spiritual courage. We are at the point of expressing a confession of our faith. It, like any real confession, must be made in the presence of God and before the eyes of the world.

As we set out to do this, we are bound to consider a great historical parallel. At the outset of our common task, it will be well to remember those large assemblies of the early church, the ecumenical councils. That these councils exert an influence down to the present time is due to the fact that they accomplished the clarification of spiritual issues in a concise form. The symbols, in which they summarized the dogmatic thinking of their time and which they passed on to others as well-defined judgments, were secured in the fervent spiritual struggle with the contemporary world. They have preserved their vitality down to the present day because they are the result of genuine and essential controversy.

We must not desire to do less. As so many representatives from her congregations in all the world meet together, the Lutheran Church today must, to be sure, keep clearly in mind the message which has been entrusted to her by her forefathers. But she dare not make her confession by simply repeating the thoughts and words of the past. On the contrary, whatever she has to confess she must say to the world in which we live *today*. For the moment in which we set forth our confession of the living God is the present moment, the immediate world in whose fascinating spectrum of longing and dread, technical triumphs and world-wide catastrophes we have been placed.

We must face this world realistically. There can be no doubt that its most conspicuous characteristic is dread (Angst). Our world, rent asunder by countless, almost insuperable tensions, is nowhere so united as here. The memory of the tragedies which have filled the first half of this fateful century hovers over mankind like a torturing, everpresent shadow. Racial and

religious, political and economic differences disappear wherever there arise the dark clouds of fear, the dread of a new war, the horror of a catastrophe the consequences of which would be beyond reckoning. There is in our world today an Internationale of dread which embraces more men than do any of the great political ideologies.

Secondly, we must consider the great transformations wrought by modern technology. This has altered our present world more vitally and more lastingly than has ever been done before in the previous eras of human history. This technical development, which before our very eyes moves toward perfection and which basically recognizes almost no insoluble problems, has brought the nations closer to one another than any other previous force in history. An Internationale of technological civilization has arisen from which no part of the world is exempted. There is an intimate relationship between this technological revolution which has drawn all nations into its vortex and the union of fear in which we live today. In Central Africa and Europe, in Japan and Alaska, these advances in civilization have surely created the same general conditions for life; the possibilities for travel, for communication, for hygienic living conditions are almost the same anywhere in the world. Nevertheless, they have brought mankind no closer to happiness. Even the most serious social tensions and the racial uprisings pale to insignificance alongside the fact that among these thousands of new technological possibilities, a single one overshadows all others—namely, the possibility of universal annihilation. Thus does man learn, even though he may not know it, the truth of the Biblical statement: "For what will it profit a man if he gains the whole world and forfeits his life?" (Matt. 16:26.) Even the communistic countries which still hold to a naive belief in inevitable progress, and in the unlimited power and goodness of man, have demonstrated in their political utterances that the fear of these weapons of annihilation is beginning to undermine their ideological security.

A deep-seated intellectual and spiritual insecurity is the third characteristic of the world in which we live. On the one hand, it is related to a natural and understandable event. Our entire scientific view of the world has been drastically changed because of the research of nuclear physicists; through their study of physical aspects, they have been led forward to new and profound philosophical insights. Scarcely a single fundamental concept of the world view held hitherto has remained unchanged; not even the apparently axiomatic concept of causality has been able to maintain itself in the face of this revolutionary process. Every phi
ophy from which the spiritual life of our western civ
zation derives nourishment has been affected by t
revolution. The result is a sense of insecurity wh
asserts itself everywhere.

Wide areas of the world are today experiencing
major crisis in their faith; the so-called Christian la
and nations are touched by this no less than the r
of the world. It ought not to be said, however, t
our generation is irreligious; to the contrary—it is p
meated by notable religious tendencies. The classic, c
non-Christian religions are witnessing something l
a renaissance; it is not our task to determine h
much of this is a genuine renewal and how much
only external activity or sterile restoration. The ph
sophical movements of our day are inquiring into
most important matter of our generation—man. I
it is impossible to inquire about man without com
to grips with the question of God. All of these r
gious and pseudo-religious movements, however,
characterized far more by the feeling of longing th
by certainty. The real philosophical and religious dile
ma of our time lies in the fact that man does
want any religious illusions and he has no power
believe. It is honest renunciation. Disregarding cert
currents of dialectical materialism which certainly
not characteristic of modern thought, there is no a
Christian trend of thought in our generation wor
of mention; yet there is no universal movement wh
can revitalize Christianity, either. We are living in
nihilistic world.

This is the dark background of the world agai
which our Assembly as a member of the Christ
Church shall confess its faith. In the face of such
world situation as exists at this time, the repetition
past creeds and past judgments will not suffice. T
very will not to be satisfied with antiquated or e
re-worked statements has compelled us to set as
theme of this Assembly: Christ frees and unites.

We desire to make our confession here and now.

For this basic reason, we desire for ourselves two s
cial gifts of the Holy Spirit: in the first place, a cl
and dynamic mind with which we may set forth
clearly as possible this great message which of cou
is not only given to our church; and secondly, p
found moral courage so that we can witness in
world in which we live to the insights of our fa
without fear and doubt, without indifference and f
self-confidence. Illuminatio and disciplina, fides and f
titudo—let these be the gifts of the Holy Spirit
which we pray in these days.

(To be contin

Mr. William Berg, president of Bread of Life congregation, greeted the congregation and visitors and bade them welcome. Although he is totally deaf, Mr. Berg speaks clearly. In addition to speaking the words, he simultaneously signed his message.

By

O. G. Malmin

Photos by Gerald Giving

order to worship God better . . .

A Church Is Dedicated

ew of the special services of the urch are quite as thrilling as the ded- tion of a church building. Almost thout exception, behind the service years of planning, financial sacrifice many people, hopes for the future ngled, perhaps, with a bit of anxiety ncerning the ability of the congre- tion to measure up to the added re- onsibilities which are symbolized by new church.

No matter how often one may at- d dedication services, there is the ill of watching the happy faces of congregation. Invariably the crowds tremendous. Always there is some icial of the church body present to rform the act of dedication and, usu- y, to preach the dedication sermon. her pastors, from far and near, have me to take part. More than likely is presence of one or more former stors. It is the sort of day which mes in the life of a congregation tainly not oftener than once in a neration, quite probably only once in lifetime of any member.

The dedication of Bread of Life urch, Minneapolis, Sunday after- on, August 11, had all those elements happiness—and a few besides. The ngregation is young—only half a zen years old; many a congregation has to wait much longer than that for a new church. There was a look of wonderment on the face of many a faithful member of the congregation. Even two years ago it surely did not seem probable that a church building could be erected so soon. Certainly, there was little hope that, even if a beginning could be made on a building program, the church could be finished and completely equipped in so short a time. Above all, there was no expectation that the project could be completed with so little indebtedness on the building. A heavy debt is something that this congregation could not possibly involve itself in.

Bread of Life congregation is the con-

"Choir without sound"—the "signing choir" of the congregation led the "singing" of all the hymns.

If you see any vacant chairs, that just means that the occupants have left them mo tarily. There was "standing room only," and very little of that, at the dedication ser

gregation of The Evangelical Lutheran Church in Minneapolis for the deaf and deafened. That places it in a class all by itself. I am not forgetting the marvelous work which is being done through the Ephphatha Mission in Faribault, Minnesota. It has been doing its blessed work for many, many years. However, Bread of Life differs in some points from Ephphatha. The latter centers around the state schools for the deaf and blind. While adults are included in the congregation which worships in the beautiful church there, it is chiefly engaged in ministering to those who attend the state institutions.

Bread of Life, on the other hand, is a congregation in every sense of the word. A large number of the members have attended and are graduates of the state school for the deaf at Faribault. Now they have settled in Minneapolis and need a congregation of their own. Bread of Life congregation was established through the efforts of the Department of Charities, largely in order to care for those who had earlier been ministered to at Faribault. The Rev. Stewart Dale was in charge of the work at Faribault at the time he began working for the establishment of Bread of Life congregation.

It fell to the lot of the present pastor, the Rev. Walter Olson, to build on the foundation laid by Pastor Dale. A lot had been purchased and some progress had been made in planning for the new building. During the time Pastor Olson has been in charge of the work, these plans have been carried to the fruition symbolized by the dedication service.

In the meantime, the congregation has continued to grow. The present membership is 118 baptized members, of whom 90 are adults. Interestingly enough, of the 28 children, only two are deaf. This points up one of the intricacies of work in a congregation of this kind. Here is a family where both father and mother are deaf, but the children are not. The family belongs to the Bread of Life congregation. Obviously, therefore, the Sunday school must be conducted for those who hear as well as for those who do not. Likewise, the services of the congregation must be conducted so that they may be shared in by those who hear, by those who depend upon lip reading, and by those who depend upon the use of sign language. Truly, a complicated assignment for the pastor of the church!

Another matter which makes a congregation of this type unique is in the area of stewardship of giving. To be sure, the members of Bread of Life Church, in common with all the rest of us, earn their living by the use of both head and hands. Many of the members, for example, are highly skilled in the various printing crafts. On the other hand, it will have to be granted that, by and large, the average income is considerably below that of people who do not have the ha cap of deafness. That means that as a rule necessary for the congrega to receive assistance from the Ch at large, both for its local expenses much more important, for the b ing of a church. I want to empha that the stewardship of the mem is good. Nevertheless, it has been n sary to seek outward help as well.

The story of the building of the church, from a purely financial p of view, is a most encouraging heartening one. The cost of the b ing is almost exactly $60,000, inclu a very fine lot. Of this amount, all about $5,000 is on hand. In other w when the church was dedicated, congregation could say that it is w in $5,000 of being free of debt.

How has this been possible? W first of all, do not discount the gi by members of the congregatio have not seen figures of late, bu year or so ago, the members of B of Life congregation were giving erously and regularly. Then the W en's Missionary Federation, particul in the Southern Minnesota District, been and continues to be very ge ous.

Furthermore, for one of the times in its forty years of history, THERAN HERALD requested and sec permission to make a direct appeal support of an individual institutio something which is practically unh of for us. The results have been r gratifying. Finally, a most interes source of income was tapped this

mer when vacation Bible schools ughout the Church made the work ng the deaf a special project. A ndid film strip entitled "Ernie's rches" was produced. The children e encouraged to make gifts to this ial ministry of their Church. The onse has been very gratifying.

What this comes down to, then, is , after all prospective sources of in- e have been estimated as carefully possible, it would be wonderful if ad of Life congregation could re- e another $5,000 in gifts. Frankly, vish readers of LUTHERAN HERALD uld provide those $5,000. Be the gift ge or small, it surely will bring bless- to the giver and will further the rk of the congregation. The gifts y be sent to The Treasurer, The ngelical Lutheran Church, 422 th Fifth Street, Minneapolis 15, nnesota.

ow we must get to the dedication lf. I have already stated that a lication Sunday is always a time of . Be the church large or small, ex- sive or not, in modern architec- e or contemporary, be the circum- nces whatever they may—here is a v building erected to the glory of d. In the case of the edifice of ad of Life congregation, it is a ll church, and simple. Yet it is a utiful church in every way. Archi- Gerhard Peterson, himself a mem- of The Evangelical Lutheran urch, has done a beautiful job of nning a building which is admirably ted to its specialized purpose and ich proved to be within the finan- resources of the congregation.

There are, of course, some unique tures. We are accustomed to seeing pastor with his back to the con- gation when he is facing the altar. Bread of Life church, the pastor es the congregation whenever he es the altar. This is quite natural, ce every part of the service has to "signed." A low altar (and a mighty utiful one!) is set far enough from chancel wall so that the pastor nds back of it, facing the congrega- n. Thus everyone can see his hands. e same necessity dictates that the ll of the chancel shall be rather dark that the flesh-color of the preacher's nds shall be easily seen.

This same necessity also dictates that the vestments of the pastor are an unrelieved black. There is no possibility of the pastor regularly wearing a white surplice. That would detract from the color contrast which is needed in order that his "hearers" may hear with their eyes!

We have had so much about this congregation in LUTHERAN HERALD previously that I do not think that it will be necessary to go into any further details. Dr. Reinertson, president of the Southern Minnesota District, preached the sermon and dedicated the church building. His sermon was interpreted in sign language by the Rev. I. M. Thvedt, of the Ephphatha Mission at Faribault; the service of dedication was "signed" by the pastor of Bread of Life church. There was a choir which signed all the hymns.

There was a responsive reading—the first one, we were told, in the history of the congregation—which was led by the pastor and simultaneously signed by one of the members of the congregation. There was a greeting by the president of the congregation, himself totally deaf. He not only signs freely but speaks remarkably well. Dr. M. A. Dahlen spoke for the Department of Charities; Pastor Dale brought a greeting.

After the service there was a fine period of fellowship, with the congregation serving lunch, not only for its own members but for the visitors—of whom there were very many as well.

One of these days there will be more building by Bread of Life congregation. Already there are plans under way for an additional building, which will be needed in the years to come. However, as this is written, the congregation is thankful for the fine church building it now has and is grateful to all those who have made it possible.

Pastor Olson made two striking statements in connection with his words of welcome to those of us who were present. One of them stands as the title of this story. He said that this church had been erected "in order to worship God better." To be sure, any congregation can say that. In a special sense, Bread of Life can say it; here is a building erected to fit the particular and unique needs of that particular congregation, in order to make it possible for them to worship God better. Pastor Olson also called Bread of Life Church "a church built on loving hearts." That refers to every member of the congregation, to be sure. But it also refers to the thousands who, in one way or other, have contributed to the great festival occasion which Sunday afternoon, August 11, brought. Built on loving hearts, in order that the congregation may worship God better! Those two statements sum up what was in the hearts of those who were present on one of the finest festival occasions that any Christian congregation can have.

The conversation was animated, even though soundless. Perhaps the three young members of the congregation are "talking" about the next meeting of their Luther League.

Three men, representing widely differing philosophies, discuss

God and Caesar

Demonstrating that no subject is too sensitive for frank and open discussion among Lutherans, the Visitor's Program of the Assembly devoted two hours one afternoon to a discussion of the relation between Church and State. Moderator was Dr. Joseph L. Knutson, president of Concordia College, Moorhead, Minnesota. Panelists were a German, Bishop Otto Dibelius, of Berlin; a Norwegian, Dr. Kristian Hansson, director general in the Ministry of Church and Education; and an American, Dr. G. Elson Ruff, editor of *The Lutheran*.

It is easy to understand why these men were chosen, quite apart from the fact that all three are expertly well-informed in this particular field. More important is the fact that they represent differing philosophies regarding the relation of Church and State. Few men have had to face this question under such difficult circumstances as Bishop Dibelius, the vast majority of whose congregations are behind the Iron Curtain. That, plus the fact that a peculiar relationship has developed in Germany over many years, gives particular interest and importance to what he has to say. Dr. Hansson represents a "one religion" country. Practically all the people of Norway are at least nominally Lutherans. The Lutheran Church is the tax-supported State Church. Its bishops, pastors, and teachers are government officials. Dr. Ruff, of course, represents our familiar American approach to the subject.

It is difficult to say which of the three panelists received the closest attention. Bishop Dibelius is, of course, a figure of world importance. The leadership he is giving the pastors and congregations in the difficult situation of remaining true to their faith is one of the wonders of the world. That fact lent special interest to some of the things he had to say.

Germany—the Church Under Persecution

Bishop Dibelius pointed out that problems of relationship become especially difficult when, as in East Germany today, "the state is secularized completely or is based upon an ideology incompatible with the New Testament." When he added that "this is the case in great areas of the Eastern Hemisphere," his hea knew that he was referring to Christians behind Iron Curtain everywhere.

He pointed out that it is largely in two fundame areas that conflict is inevitable. In Germany the S has a monopoly on social work. However, the Stat concerned only with outward affairs of men, not w the inner life of the soul. He quoted a so-called "in ble signboard" which, he said, hangs outside ev municipal relief office: "Please leave your soul out in the cloakroom."

Similarly, the State has taken over control of ed tion. All this of course demonstrates the difficulty Church in East Germany is experiencing. Conce in the situation is the ever-present problem of o persecution of the Church and its members.

The Bishop was not in any sense discouraged a the outcome. A more triumphant paragraph than following, with which he closed his discussion, w be difficult to find:

"I can only say that the Church is hopeful in battle for the souls of men. . . . The Church of C is equipped with life eternal because the Lord of Church is embodied within the Church on earth. this reason the Church can be patient, it can wait. The Church has eternal life for herself and it is material what our personal lot may be within this la battle. If only we come to know that our children grandchildren will win the battle, we can face the ture of our Church with great faith and expectat It has never been and never will be that our Lord Creator and Preserver lets us down."

Norway—a One Religion Country

Dr. Hansson's task was a good deal simpler. As marked earlier, the State Church of Norway is theran. Dr. Hansson pointed out that this gives Church certain definite advantages over nations w there is a diversity of Churches. Religion is taugh

e public schools and life is permeated with the Lu-
eran viewpoint. There is, of course, complete free-
om to teach and preach in accordance with the doc-
ines of the Church. Dr. Hansson said that "funda-
ental is the fact that the Church must claim the
ght to preach the Gospel and carry on its distinct
ork in ways appropriate to the Gospel. This involves
ligious freedom in the widest sense, as set forth in
e Bill of Rights of the United Nations."

The speaker was somewhat cautious in his discus-
on of the thorny subject of possible subservience of
e Church to the State. He did maintain, correctly,
at the Church "must also be free to speak frankly
d openly to the state authorities, not in political judg-
ent but as a witness to the Law and the Gospel." Then
added significantly: "The Church is the servant of
l, including the state. It can speak only in that capa-
ty." The reference is obviously to the Church as an
ganization. Nevertheless it may well be that in that
atement Dr. Hansson unconsciously revealed what
any believe to be the fundamental weakness of any
ficial State Church.

merica—Separation of Church and State

Editor Ruff's task was both easier and more difficult
an that of his fellow panelists. It was easier because
was speaking to an audience made up largely of
mericans to whom he did not need to say anything
at was new. Therein lay also the difficulty; one does
ot relish the idea of dealing only in things everybody knows; Dr. Ruff, being Dr. Ruff, surmounted his difficulties in true "Ruffian" fashion.

In the United States there is, at least theoretically, complete separation of Church and State, which implies complete neutrality of the State over against the various Churches. Yet there is interest, because, said Ruff, "Americans are interested in church, they support their Churches—and they also vote." Since government folks continue to be government folks by vote of the people, of course politicians are interested in keeping the good will of the church people.

This gives the Church in the United States the power to "influence social and political life whenever it has the concern and strategy to do so." Unfortunately, however, "the average American Protestant sees little relevance between Church and State. Even Lutherans in political life don't always show a keen Christian conscience."

Dr. Ruff paid a well deserved compliment to the Augustana Lutheran Church for having contributed more outstanding political figures than any other Lutheran body in America. (To that observation, this commentator would probably have added what he firmly believes, namely, that Augustana has for many years revealed a more sensitive social and political concern than any of its sister American Lutheran bodies. There is no doubt a direct connection between what Dr. Ruff stated as a fact and what we have just stated as a conviction.)

It was an illuminating presentation the panelists gave. If the result was to cause some sober thinking on the part of the 3,000 "visitors" who listened, then that Visitor's Program must surely be counted a success.

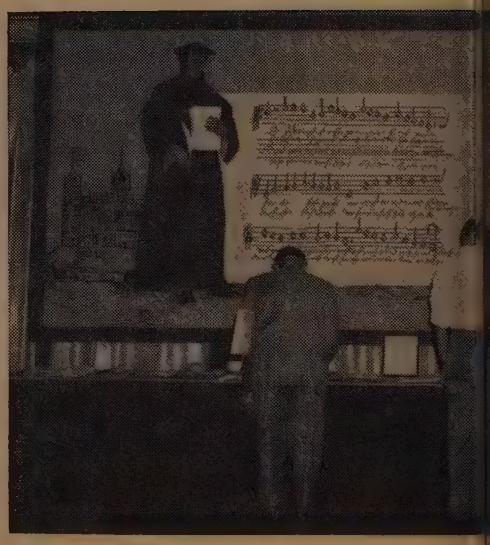
During the afternoon Visitors Programs, non-official visitors were invited to sit at the tables for delegates and official visitors. The picture at right was taken during a morning Plenary Session.

The Exhibits

Bishop Hanns Lilje cuts the ribbon on the gigantic exhibit which covered the entire lower level of the Minneapolis Auditorium. Seventeen exhibit areas presented in physical form the witness of the Churches of the LWF. Pictured, left to right, are Dr. E. Clifford Nelson, Assembly director; the Rev. Paul Wetzler, chairman of Committee on Arrangements; Bishop Lilje; and Albert Anderson, chairman of the Exhibits Committee.

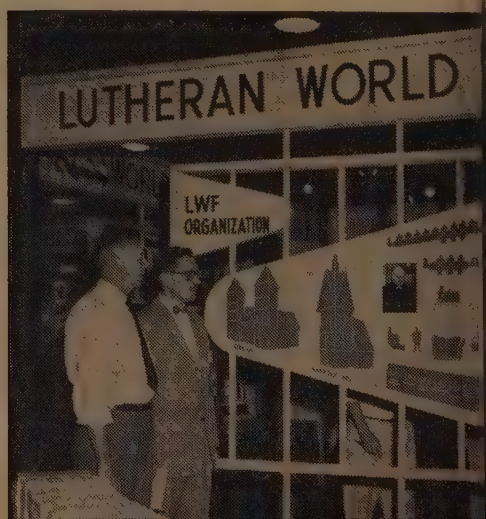
Featured in the art display is an exhibition of paintings and sculpture by prominent and promising Lutheran artists.

Below: This exhibit shows the mission fields of the Lutheran churches throughout the world. Many items from mission fields give an international flavor to this display.



At the end of the alcove sheltering the music
showing Luther, a manuscript of his most famou
and a background of a medieval town. This
dividing the exhibits in the center hall, was do
head of the art department at Concordia Coll

This simple but effective display tells the story
from 42 churches in 24 countries at the Lund A
in 29 countries at the Minneapolis Assembly.

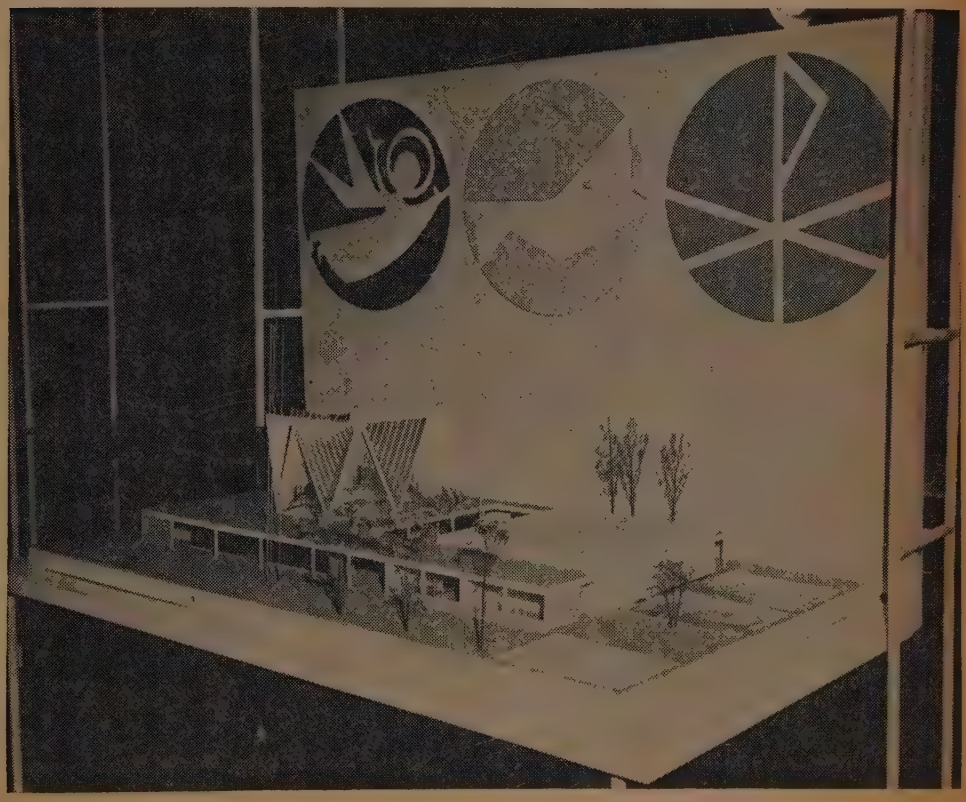


meaning of eight great ex-
of life are depicted in
are-Inner Missions exhibit. In
on Love and Marriage, the
says: "Because God or-
oly Wedlock, you strengthen
and home. When the family
or breaks, you come up with
parents and children."
by Harold Belgum, shown at
with Dr. Henry Whiting,
welfare for the National Lu-
uncil.)

cale panel
este Burg,"
ith panels
s Running,

Federation
7 churches

Below: The building of the church is a holy calling. In this exhibit by members of the American Institute of Architects, the development of church architecture from the early Christian to the contemporary is portrayed. Very contemporary is the model shown below of a Lutheran church now under construction in a suburb of Minneapolis.



Tha

Photo by Ewing Galloway

At long last, that new intersynodical Lutheran hymn and service book has reached the point of completion. It is expected to be on sale early in 1958. For those who wish to be in on the first printing, it might therefore be well to get the order in soon.

To say that this book has been awaited with eager anticipation for a long time, is to put it mildly. Many an impatient fan letter has prodded the Commission. And many a church has put up with ragged, dilapidated hymnaries, hoping to make them last until the new book becomes available. All over America and beyond, hundreds of thousands of Lutherans, as well as others, have been looking forward to this new volume of worship. To be worthy of such anticipation, that book will indeed have to be mighty good, beyond anything similar that Lutherans in America have done thus far. The Commission hopes and prays that it will measure up and be found worthy.

What will the book be like? The first printing will be the music edition. As announced by Augsburg Publishing House in its news letter of June 26, 1957, the cover will be of sturdy red cloth binding (a dark, restful red), pyroxalin coated to protect against moisture. Title and symbol will be stamped in gold. The title will be: *The Service Book and Hymnal of the Lutheran Church*. The symbol will be the Cross rising from the Orb, or Circle, of the earth. The book will be printed on light-weight durable paper, well bound, and calculated to stay put and lie flat when opened. Notes and type will be clear and easy to read.

Because no less than eight participating churches a represented in the making up of this book, each wi its treasures and desires, and because of the comprehe sive ambitions and ideals of the Commission, consid able apprehension has been expressed lest the size a contents get out of hand. Well, they almost did. B to correct some misapprehensions that might also ari some figures and comparisons might not be amiss.

In point of dimensions, the book will be almost exac the same as our own ELC *Lutheran Hymnary,* or t *Lutheran Hymnal* of the Synodical Conference, nam 8⅝ inches by 5¾ inches. In point of contents, the to number of pages is estimated at 1,024. By agreement the publishing bodies, it can not go beyond that. T does indeed seem formidable. And yet it is four pag less than the *Lutheran Hymnal* of the Synodical Co ference. Our own *Lutheran Hymnary* contains 841 pag The *Service Book* of the United Lutheran Church co tains 941. American Lutheran Church, 791. Augustan 803. Episcopal, 836. There are other interesting co parisons.

The new hymnbook will contain about 605 hym This is a triumph of restraint, when one rememb that each co-operating church was anxious to get in many as possible of its own particular favorites a treasures; and that, in addition, hundreds and hundre of other beautiful hymns from all directions knock eagerly for admittance. It was agreed early that t book should be a selection, not an anthology. Again comparison with other hymnbooks is interesting. C

This is the first in a series of brief articles dealing with the forthcoming hymnal. Dr. Field, who is preparing them, is an ELC member of the commission which has had the preparation of the book in charge. He is a professor at Luther Theological Seminary, St. Paul.

Hymnbook

L. N. Field

own ELC *Lutheran Hymnary* contains 618 hymns; he ULC *Common Service Book* numbers 578 hymns; the Augustana *Hymnal* 670; ALC 651; UELC (Danish) 454; Synodical Conference (Mo) 660; Episcopal 600 plus almost 150 liturgical chants and responses. The new Norwegian *Landstad Salmebog* numbers 886 hymns!

The book will be definitely Lutheran. For instance, it will feature the chorale, as being the highest and finest form of melody for congregational hymn singing. Chorales represent the genius of the Lutheran Church in music. Many of them sprang directly from the people as folk songs during the Golden Age of Reformation hymnody. Others of later date will also be in. Some of these, for instance from the pen of our own Ludvig Lindeman, will be a delightful discovery to many from other Churches, who might never have known him but for this new book.

There will be a great wealth of other hymns also, from every field and form, more so than any American Lutheran hymnbook before it, we think, and far more than our own *Lutheran Hymnary*. These will vary all the way from Fanny Crosby to Kipling, from folk and gospel songs of the better type to Negro spirituals. The finest of British psalmody will be there, with hymns of ageless simplicity. Also a wealth of her later, more subjective and sentimental, hymn tunes from the pens of men like Dykes, Smart, and others.

New faces and great names will be introduced or restored, some of which we ELC'ers have missed or neglected in our hymnbooks—for instance Bach's matchless chorale settings (there will be almost a dozen and a half). And the dignity and objectiveness of pre-Reformation forms such as the Sequence, etc., restored, in a number of instances, to their pristine melodic forms, such as plainsong and descant. They are beautiful!

At the same time, the Commission believes that very few, if any, of the accepted, standard hymns, universal and beloved and shared everywhere, will be missing, within the limits of worthiness and good taste. But the standards set have been high, because we believe they ought to be—worthy of the Christ whom we adore and the Church that we love! Next time we will list what some of those standards are.

Meditations for the Family Altar

J. R. Hestene

TOWARD THE THIRTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 7:7-25

The Gospel: Matthew 5:43-4

Monday, September 9
THE GO-BETWEEN
Read Galatians 3:15-22

That what was promised to faith in Jesus Christ might be given to those who believe.

Wonderful were the promises God made to Abraham. They were promises that God would keep to those who would live their lives in faith and obedience. These promises were made not only to Abraham, but also to his "offspring." Paul, in this passage of scripture, is making it plain that the "offspring" of Abraham is Christ. If we lay claim to the promises of God, we can do so only because we believe in Christ. Through Him is our redemption.

That is why Jesus, when speaking of His place in God's plan, called Himself the Way and the Door. The way to the Father is through the Son. The portal of entry to the Kingdom and its glories is Jesus. The direct line from me to God is by means of Christ. There is no other way.

Help me, O God, to trust my Savior entirely for my salvation, and to love and obey Him. Amen.

✣ ✣ ✣

Tuesday, September 10
WHATEVER MORE
Read Luke 10:29-37

And Jesus said to him, "Go and do likewise."

Here is a mirror into which every follower of Christ should look. The mirror shows three men in relationship to a problem. The problem is represented by the man who fell among robbers who left him wounded.

First came a priest. He went past without doing a thing. Next came a Levite who was just as cold-hearted. Then came the Samaritan who did something about it. His action, born of love, was like the healing of good medicine. His attitude was Whatever More.

What did he do? He cared for a man who was a total stranger. He gave him first aid. He took him to an inn where he would have care. He paid the bill and said if the expenses would run higher he would take care of it. In other words, he didn't do just enough to make it decent and respectable, he did everything he could.

That's the way it is if you know the love of God in Christ Jesus.

✣ ✣ ✣

Wednesday, September 11
TEN COMMANDMENTS
Read Romans 7:7-12

Yet, if it had not been for the law, I should not have known sin.

The Ten Commandments should be part of the mental equipment of every person who has chosen to be a Christian. Not that they make him a Christian in the attempt to keep them, but, as our text makes plain, that he should be deeply aware of the fact that he is a sinner in need of a Power to save him in his failure to keep the Law.

But in addition to this, the Commandments should be observed because they represent the will of God. As a standard of conduct they cannot be improved upon.

But how can I keep them? How shall I set out to obey them? The answer is with Jesus, who said that in love we fulfill the Law.

Now, if you recite to yourself the Commandments and remember they represent the will of God, also remember that your place as a child of God set free from the Law is to observe them by living your life in love. Then you will be a disciple of Christ.

✣ ✣ ✣

Thursday, September 12
GOD FIRST
Read Mark 12:28-34

"Which commandment is the first of all?"

When this question was asked of Jesus, His answer was "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." How well He knew that everything started right there.

There is no avoiding this truth. When God is first, then all else settles in its proper place. When things are out of joint with God, then everything is in a mess. If life is good and blest, you can count on it that the individual who enjoys such a state of affairs is right with God: he has put God first.

When God is first we are right with Him and with our fellow men. We cannot be on the right terms with others unless we are on the right terms with God. These things go together; they are inseparable.

If God is not first in your life, pray the Spirit to change things around, even upset things entirely, to make it so.

Friday, September 13
THE SOUND OF THINGS
Read I Corinthians 13

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

Every child knows that if he is not telling the truth to his parents he is having a hard time to make it sound like the truth. Truth has a sound of its own. It is the sound of genuineness. A man who gets up to speak on a subject that he does not know too well, gives away his ignorance on the subject because what he has to say does not sound authoritative. If a man says that he is happy while he is in truth sad, he has to be a very good actor to sound like he is happy.

The point the Apostle is making is very simple: whatever we say or do in the line of Christianity without being Christian will be a lot of noise and motion, and nothing more. Without love, that's all it can be. And you can always tell.

But when love of Christ gets into the individual, the sound is there. There is a sincerity, an unmistakable genuineness. This is what all of us should have!

Saturday, September 14
THE MARK
Read John 13:34-35

"By this all men will know that you are my disciples, if you have love for one another."

If you read this carefully, you see that Jesus is saying this to those who are his followers. They should love those who are in the fellowship of the faith. That does not mean that we should not love those who are outside the fellowship. Christians are not smug; they do not limit their love to a select group.

The mark of discipleship is love, and is much like an advertisement to all men that I am a follower of Christ. The displaying of this mark means that I will do all I can to get along with others in a peaceful manner; I will settle dust rather than raise it; I will smooth and not rough. I will speak kindly and constructively of others. I will avoid the easy lazy sins of talk and criticism.

To live in love is the natural response of those who know the love of God. It is a daily walk in obedience to Christ who showed the greatest love of all.

The Budget at Mid-Year

Raymond M. Olson
Director of Stewardship

On July 31, The Evangelical Lutheran Church reached the half-way mark in its operating year. The table shows the record of giving for the Budget of the ELC during those first six months. Contributions totaling $2,320,029.33 represent a great deal of concern and earnest stewardship of money in our congregations and in the homes and hearts of our people.

We have a right to be very thankful as we consider the response thus far. This is 38.3 per cent of the reported objectives for the year. It is 37.7 per cent of the 1957 Budget. This discrepancy in percentages comes because the actual objectives reported have not covered the total amount needed. It is important to keep this in mind throughout the balance of the year. We will need to surpass congregational objectives in order to reach the 1957 Budget total.

The table presented here shows that 43.1 per cent of the 1956 Budget was in by July 31 a year ago. If we add the remittances for the Seminary Fund at that date, and base our percentage on the total receipts for 1956, we have a figure of 39.8 per cent as compared to this year's 37.7 per cent. While we are behind, we are not in a distressing position. We must proceed to provide the balance of the money with our best efforts, our faithful prayers, and our willingness to put forth effort even when we might be tempted to consider ourselves "too busy and too weary." The Lord's business calls for our best!

District	1957 Objective	Raised	Balance	% Raised 1957	% Raised 1956
Eastern	$1,459,291.50	$562,397.78	$896,893.72	38.5	41.8
Northern Minnesota	627,767.00	230,762.63	397,004.37	36.8	42.2
Southern Minnesota	1,258,073.50	509,311.25	748,762.25	39.7	44.1
South Central	585,082.00	208,986.89	376,095.11	35.7	42.6
South Dakota	568,149.00	208,908.08	359,240.92	36.8	42.1
North Dakota	670,440.00	232,181.04	438,258.96	34.6	37.4
Rocky Mountain	257,418.00	94,455.38	162,962.62	36.7	46.6
Pacific	292,340.00	120,486.62	171,853.38	41.2	52.8
California	229,980.00	104,965.88	125,014.12	45.6	64.2
Canada	108,011.00	47,130.53	126,862.12	43.6	46.1
No District	.....	357.50	357.50 Cr.	...	...
Lutheran Students	.....	85.75	85.75 Cr.	...	...
	$6,056,552.00	$2,320,029.33	$3,736,079.42	38.3	43.1
Total 1957 Budget	$6,160,774.00	.....	.....	37.7	43.1

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Our Nearest Neighbors

They All Chose America by Albert Q. Maisel, Nelson, 280 pages, $3.75.

The chapters of this book, which have appeared in much condensed form in the *Reader's Digest* during the past two years, have perhaps done as much as anything to dispel prejudices which we all harbor against those who are different from us. Mr. Maisel, himself a second generation American, attempts to show the positive contribution that each group of immigrants has made to our land since the first settlers came. The greatest value, perhaps, is in reading the story of the often misunderstood groups such as the Jews, the Mexicans, the Negroes. The chapter on "The Newest Americans" is a good summary of the contribution of DP's and refugees to our culture. Some who read the book will be disappointed since their particular nationality is omitted (e.g. the Norwegians get only incidental mention in the chapter on "The Swedes.") But then, the purpose of reading the book is not to find something about ourselves but to understand our neighbors better. It is a well written story about American people.

W. H. G.

Buyer Beware!

The Hidden Persuaders. Vance Packard, David McKay Co., 266 pages, $4.00.

It was more than a little disconcerting to delve into this startling revelation of how we, the public, are being mass-psychoanalyzed by professional "persuaders" so that we can be manipulated as consumers, voters, and even believers.

Not satisfied with the reliability of surveys or consumer research by the now almost obsolete method of personal interview and questionnaires, the advertising experts, with apparently limitless funds, have expanded to include social scientists, psychologists, and highly skilled "depth probers" who peer into our sub-conscious to expose the fears, frustrations, and desires which motivate us. We are becoming well-strung puppets, easily controlled to respond to pre-determined stimuli.

In the area of merchandising, constructive and beneficial improvement in products may result from such a social study, but there is something sinister about a science that has the power to engineer consent in the realm of our political vote and religious conviction. It is an effective technique, however, and perhaps those who are concerned with the propagation of the true faith can learn some things from it.

Citing actual examples of well known ad campaigns that have been developed by the "depth probe" method, Mr. Packard carries the reader along a frighteningly fascinating path which leads we know not where. *"Caveat emptor"* (let the buyer beware) has taken on a new and more profound meaning, but what defense is there against an assault upon our inmost beings?

Lily M. Gyldenvand
Minneapolis, Minn.

THE CHURCH in Today's World

Communist Bill Protested

Protest meetings are being held by Christians of South India against the education Bill sponsored by the Communist government of Kerala state. The proposed law would put all schools in the state under government control.

The protest rallies were launched after 26 archbishops and bishops of various Christian communions issued a joint statement condemning the measure. The signers included prelates of the Roman Catholic, Mar Thoma, and Jacobite Churches, the Church of South India, and the Church Mission Society.

They charged that the bill is "clearly aimed at the liquidation of private agencies" and seeks to "regiment the educational system on a Communistic pattern."

"The provisions of the bill are calculated to enable the government to eliminate, through a concerted process of fettering and intimidation, the private agencies whose great service in the field of education has been extolled by successive governments and eminent educators in the state and outside," the joint statement said.

Catholics Strike Back

An official Roman Catholic agency charged that the World Council of Churches' Central Committee, at its recent meeting in New Haven, Conn., had done "great damage to Catholic-Protestant relationships throughout the world."

The Bureau of Information of the National Catholic Welfare Conference scored the committee for its "public discussion" of alleged oppression of minorities by the Catholic Church and for its resolution asking the council's executive committee to "arrange for studies to be made of the problem of religious liberty arising in Roman Catholic and other countries."

The bureau said the discussion "has evoked statements of amazement and dismay among Catholic leaders" here. It added that "even a Protestant authority on Latin America took issue with the published charges of some of the Council delegates." The Protestant cited was John W. Whyte, a newspaperman who has spent 25 years in Latin America as a correspondent for U. S. papers.

Asserting that the committee's resolution was "a compromise with stronger and specific resolutions proposed by some of the delegates," the bureau stated:

"While recognizing the steadying influence of Lutheran Bishop Hanns Lilje of Germany, Anglican Archbish Geoffrey F. Fisher of England an Episcopalian Bishop Angus Dun Washington, D. C., resulting in toned-down resolution, great dama has been done to Catholic-Protesta relationships throughout the wor Even the final resolution singling o Catholic countries for investigation w have an unfortunate effect."

Mission Integrated

The American Presbyterian Missi in Thailand ended its 130-year histo when it was integrated into the Chur of Christ in Thailand at ceremonies Bangkok.

Leaders of the Presbyterian Chur in the U.S.A. turned over the mission assets to two officials of the nation church: the Rev. Puang Akkapin, mo erator, and the Rev. Leck Taiyo general secretary.

A statement on mission integrati was adopted at the conclusion of t six-day General Assembly of t Church of Christ. After the stateme was signed, officials of the Church a American fraternal workers joined receiving Holy Communion.

The Church of Christ is a union

BISHOP CALLS ON PRESIDENT—Bishop Otto Dibelius of Berlin, head of the Evangeli Church of Germany (right), stopped to see President Eisenhower after leaving the Wo Council of Churches meeting in Connecticut and before going on to the Lutheran Wo Federation Assembly in Minneapolis. Accompanying the Bishop was Dr. Franklin Clark F president of the ULCA.

Presbyterian, Baptist, and Disciples bodies in Thailand, with Presbyterians representing about 90 per cent of its some 10,000 members.

Dr. Charles T. Leber, general secretary of the Board of Foreign Missions, Presbyterian Church in the U.S.A., assured Thai churchmen of continuing interest and support from the American Church.

Presbyterians Set Theme

Theme of the 18th General Council of the World Presbyterian Alliance, to be held at Campinas, Brazil, July 27-Aug. 6, 1959, will be "The Servant Image," the alliance's executive committee decided at a meeting in New York.

The theme was chosen after a lengthy discussion led by Dr. John A. Mackay, president of Princeton (N. J.) Theological Seminary, who is president of the alliance. He said that emphasis was needed on the Servant Image particularly with reference to the Church, which was becoming an end in itself in many quarters.

The council meeting will coincide with the celebration of the 100th anniversary of the founding of the Presbyterian Church in Brazil. Delegates and visitors will be invited to special centennial services in Sao Paulo, Aug. 7, and to attend the General Assembly of the Presbyterian Church in Brazil at Rio de Janeiro.

YFC to Tour Europe

Youth for Christ teams conducted evangelistic meetings in various parts of Europe following the ninth World Youth Congress on Evangelism at Copenhagen. Purpose of the evangelistic effort was "to present Christ to teen-agers."

Delegates from 28 countries attended the congress sponsored by Youth for Christ International.

Dr. Ted Engstrom, YFC International president, said the congress was conducted "to stir Christian youth leaders from all parts of the world to the responsibility of reaching young people, and to express to them the media of doing the job, such as rallies, Bible clubs, broadcasts, and campaigns."

Thirty-three delegates from behind the Iron Curtain were at the meeting. Some of them were from Hungary and the rest from East Germany.

God on Mammon

The Treasury Department announced that the Bureau of Engraving and Printing had begun production of a new series of one-dollar bills bearing the inscription "In God We Trust." The new notes will begin to appear in circulation about Oct. 1.

An act of Congress provided that the inscription, which has appeared on coins ever since 1862, shall become part of the design of United States Currency as well.

The motto also has been incorporated on the design of the regular 3-cent and 8-cent postage stamps. Congress, however, tabled a suggestion that it be required to appear on all postage stamps. The motto first appeared on the two-cent coin minted by the United States in 1862 after Secretary of the Treasury, Salmon P. Chase, with approval of President Abraham Lincoln, acted upon a suggestion made by the Rev. N. R. Watkinson, a Baptist minister of Ridley Park, Pa.

Washington Comments

Gerhard Lenski

Another Victory for Medical Science

Any person who has ever dealt with polio first hand will be glad to know that the results of two years of experience with the Salk anti-polio vaccine indicate that this dreadful disease is now definitely under control.

Statistics compiled by the United States Public Health Service show conclusively that the Salk vaccine, properly used, is an almost complete preventive for polio. One or two shots provide a high degree of protection. The full dose of three shots makes such protection practically complete. At first there was some fear of a danger involved in its use, but this vaccine is now regarded as safe. Some 70 million individuals have been tested with it. Careful records have been kept, and the favorable conclusions appear beyond all dispute.

The cost of developing the Salk vaccine is said to have been in excess of $25 million. While this is high, it is really small when compared with the tremendous cost involved in caring for individuals afflicted with polio and made into life-long helpless cripples. There is not a single family with growing children in the land which should not be grateful for this new victory and which should not cooperate with our doctors and all public health authorities to the fullest in making it effective throughout our land and our world.

"Uneasy Lies the Head . . ."

Being President is anything but easy in this land of freedom. Certainly this is true of President Eisenhower at this time. While his general popularity is well maintained, there is a rising tide of criticism directed against him that can hardly be comfortable. Frequently he is charged with vacationing and playing golf when important matters of state are left unsettled or he is not fully informed about them. Recent articles in the press declare his wealth to be in the neighborhood of a million dollars and that he is the recipient of many valuable presents from admiring friends. The question is asked: "If it is wrong for a government official to receive a deep freeze and a mink coat as gifts, how right is it for the President to be given a prize bull, blooded heifers, and a $4,000 farm tractor?"

Proponents of the Federal Aid for Public Schools bill—which the President is said to have encouraged—declare that his failure to speak out clearly has caused the defeat of this bill in the House and a delay in its enactment for at least another year. The President's attitude in connection with Civil Rights has not won him new friends in the North or the South, while embarrassing questions have been raised regarding the abilities of certain individuals whom he has nominated for high offices. Add the score and it will be found that our President's popularity is accompanied by criticism.

Among Lutherans

Degree to Lund-Quist

In recognition of "extraordinary service" to the Lutheran Churches of the world, Dr. Carl E. Lund-Quist, Lutheran World Federation executive secretary, received an honorary Doctor of Theology (D.) degree from the University of Erlangen in Germany.

The presentation was made at the opening plenary session of the LWF Third Assembly at the Minneapolis Auditorium. The honor, seldom given by the University or any German university, especially to a foreign churchman, was a surprise to Dr. Lund-Quist.

Three professors from Erlangen attending the Assembly were called to the platform by LWF President Hanns Lilje to make the presentation immediately following Dr. Lund-Quist's report from the executive committee.

Professor Dr. Walter Kuenneth, acting Dean of the Theological Faculty, addressed Dr. Lund-Quist briefly in German, expressing the appreciation of the University for his work as LWF executive during the past five years. He then read from a scroll in Latin, conferring the degree upon him, an old tradition of the University.

Native Leaders Urged

A leader of the Lutheran Church in Madagascar has urged the church to "take the risks" involved in placing national church workers into the executive-level positions traditionally held by missionaries working abroad.

Speaking to an audience of some 125 Lutheran mission board executives, missionaries and leaders of "younger churches" from thirty countries, the Rev. R. Andrianarijaona, president of the United Theological Seminary of Madagascar, told them that only by actual on-the-job training can the world's "younger churches" be assured of adequate leadership for the future.

"What we need are Christians who are real witnesses," he declared, "but the worker must know what the Church actually is through direct experience, before he is truly effective."

Using a translator, Mr. Andrianarijaona was one of three speakers who addressed the ninth annual meeting of the Commission on World Missions of the Lutheran World Federation, the topic "The Function and Training of the Ministry in the Younger Churches." Sessions were held August 2-10 at Wagner College, Staten Island, New York.

The Church does not lack zealous, but only properly trained, workers in Madagascar, he added. "The weakness of the members of the younger churches is not that they are unwilling to preach the Gospel, but that they are too zealous. They have a tendency to forget the Gospel admonition, "Seek ye not all to be teachers.' "

He said the need for "simple and clear" literature is urgent and that while missionaries had generally tried to adapt material from their home lands to fit the situation, production should come from the national chu for which it is intended, with missi aries in the role of assistants.

The Air Force Is Checking!

The following is lifted, as is, fr a recent edition of the Minneap *Morning Tribune:*

"MILWAUKEE, WIS.—AP—T Rev. Edmund Reim, president of theran Theological Seminary at Thie ville, Wis., resigned Monday in pro over the refusal of the Lutheran W consin Synod to break off relati with the Lutheran Church—Missc Synod.

"The Air Force pointed out that s stantiation of his record would have await check of his instruments."

We trust that the Air Force will prompt in making its findings publ

Within the ELC

ELC Pastor to Head WCC "Faith and Order"

The Rev. Keith R. Bridston, Ph.D., and ELC pastor, formerly a missionary teacher in Indonesia, has been appointed executive secretary of the Department of Faith and Order of the World Council of Churches. The one-year appointment begins in September.

Dr. Bridston, a native of Gr Forks, N. Dak., was professor on faculty of theology, Nommensen U versity, Pematang, Siantar, Sumatra, donesia, from 1954 to May 1957. 1952-53, he was visiting professor the Higher Theological Faculty, I karta, Java, Indonesia.

The Faith and Order Departmen in the Division of Studies of the W Council of Churches. It is that part the international church organiza which is especially concerned with doctrine and organization of the v ous Protestant, Orthodox, and Angli churches in the Council.

Retiring secretary of the departm and the commission is Dr. J. Ro Nelson, who was recently elected d of Vanderbilt University School of R gion, Nashville, Tenn.

Dr. Bridston was on the staff of World's Student Christian Federa in Geneva, Switzerland, from 194 1952. He was a traveling secretary w special responsibility for the Fed tion's work among theological stude

He served as secretary to the C mittee on the Main Theme of World Council of Churches' Assem held in Evanston, Ill., in 1954. At World Conference on Faith and O

Lund, Sweden, in 1954, he was in
arge of a special conference for theo-
ical students.

A graduate of Yale College and Yale
vinity School, the new Faith and
der secretary also did graduate work
Luther Theological Seminary and
inceton Theological Seminary.

In 1949 he studied at New College,
inburgh University, where he re-
ved a Ph.D. degree in divinity.
hile in Edinburgh, he was interna-
nal secretary for the Student Chris-
n Movement of Great Britain and
land.

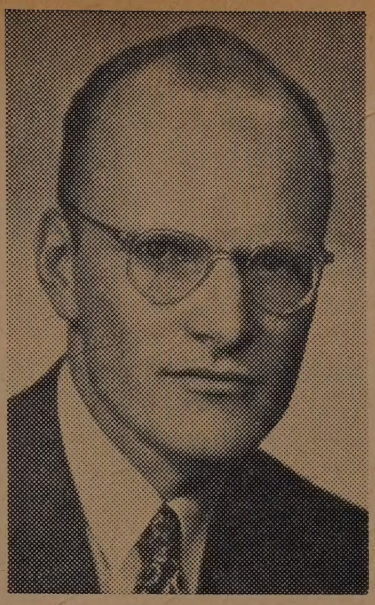
Dr. Bridston has contributed articles
*The Student World, Christian Cen-
y, Ecumenical Review,* and French
d German periodicals. He has been
the editorial board of the Ecumeni-
Press Service.

He will attend the North American
ith and Order Conference on "The
ture of the Unity We Seek" at
erlin, Ohio, Sept. 3-10. He takes up
duties in Geneva late in September.

ew Missions Director

Dr. Arne Sovik, a member of the
C, was named director of the Lu-
eran World Federation's department
world missions by the LWF execu-
e committee at a meeting in North-
ld, Minn.

He succeeds Dr. Fridtjov Birkeli of



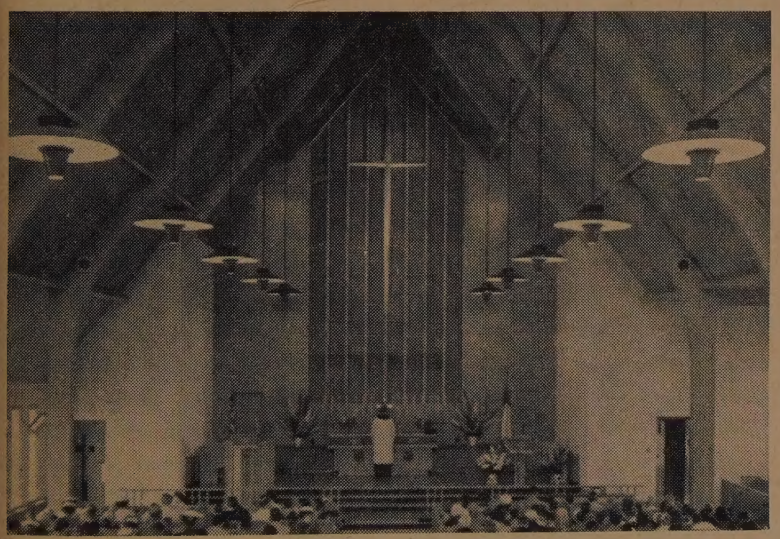
Dr. Arne Sovik

Norway who resigned to become director of the Norwegian Mission Society.

Dr. Sovik, an American, has been assistant director of the department for the past two years with headquarters at Geneva, Switzerland. He was born in China of missionary parents.

The executive committee received a report from the federation's department of world service that a special program has been started to assist emigrants from Eastern Europe to establish congregations in South Africa.

The department also reported plans for expansion of an international exchange program for church workers.



EW DULUTH CHURCH—700 persons crowded into the new Our Savior's Church, luth, Minn. for the first services held July 14. Members assembled in their old church, ght blocks away, and then marched with police escort to the new $400,000 building. e pastor, the Rev. James O. Pederson, is shown at the altar. Dedication festivities are nned for September.

Churches

Hanley Falls, Minn.—A new Youth-Education building will be dedicated by Yellow Medicine Church on Sept. 6-8. Speakers include Dr. E. C. Reinertson, president of the Southern Minnesota district, and his assistant, the Rev. G. B. Odegard. Four former pastors will also take part in festivities. They are: S. H. Njaa, Alf W. Jorgenson, A. N. Olson and J. S. Strand. Present pastor of the parish is the Rev. Andrew M. Hegre.

Dodgeville, Wis.—A new parsonage was built by Grace Church in time for installation of its new pastor, the Rev. D. C. Hoven, on August 4. The Rev. M. C. Austinsen, president of the Eastern district, installed Pastor Hoven and dedicated the new parsonage on the same day.

Northland, Wis.—Northland Church, the Rev. Karel Lunde, pastor, celebrated its 50th anniversary on July 28. The Rev. I. M. Gjellstad, a former pastor, was the speaker at morning worship. The Rev. H. P. Walker, another former pastor, spoke in the afternoon. Five charter members of the congregation were present for this golden anniversary.

Choteau, Mont.—The golden anniversary of Trinity Church, the Rev. A. B. Gravdal, pastor, was celebrated August 3-4. Saturday speakers included the Rev. Olaf Anderson, a former pastor, and Dr. A. M. Skindlov, former Rocky Mountain district president. The Rev. Ralph Glenn, vice president of the district, spoke at Sunday morning worship and the Rev. Chester Brecto, another former pastor, spoke at the afternoon historical service. Pastor Gravdal has served the congregation since 1941.

People

The Rev. T. A. Thompsen of Minneapolis and **the Rev. E. J. Haanstad** of Hudson, S. Dak., spoke at the 60th annual fall festival service at Bethesda Homes, Beresford, S. Dak., on September 1.

Dr. and Mrs. J. C. K. Preus of Minneapolis were honored on August 14

by several hundred friends on the occasion of their 50th wedding anniversary. Dr. Preus is the former director of Christian Education of the ELC.

The Rev. B. I. Dahl, Jr., who has served as pastor of Vashon Church, Vashon Island, Wash., for the past five years, has begun work in a new home mission field in the Eastmont area of Everett, Wash. The new congregation will be known as Prince of Peace Lutheran Church.

The Rev. Donald L. Docken has resigned as pastor of Trinity Church, Philadelphia, to become pastor of Emmaus and Lime Creek Churches at Emmons, Minn., effective November 1.

The Rev. and Mrs. J. A. Westberg, Whitehall, Wis., were honored on the occasion of their 50th wedding anniversary and the 50th anniversary of Pastor Westberg's ordination. The double celebration was held at Our Saviour's Church, Whitehall, on Aug. 18.

The Rev. J. M. Haaland has signed as pastor of Silver Lake Chur Northwood, Iowa, to accept a call visitation pastor at Trinity Chur Mason City, Iowa, effective Nove ber 1. Pastor Haaland has served Sil Lake Church since 1949.

The Rev. and Mrs. S. C. Simund of Mohall, N. Dak., were recently h ored on their 25th wedding annivers and the 25th anniversary of Pas Simundson's ordination.

Obituary

The Rev. Gabriel I. Breivik of coma, Wash., died on July 10 at age of 93 years. He was born J 10, 1864 in Stavanger, Norway a came to the United States in 1882. was graduated from Luther Coll and Luther Theological Seminary, a was ordained in 1890. Pastor Brei served pastorates in Rapid City, Dak.; Wells and Granite Falls, Mi Walcott and Valley City, N. Da Helena, Mont.; Brooklyn, N. Y.; Ge see, Idaho; Admiral, Sask.; Chino

THE AUGSBURG

Christmas Sales Plan

FOR '57

A fund-raising project for church organizations. Act now! Write for a descriptive brochure on how your church group can **earn up to 50% profit** on items sold from now until Christmas. Greeting Cards, both General and Religious . . . Stationery . . . Gift Wrap Supplies . . . Napkins . . . Gift Books.

— — — — — USE THIS HANDY COUPON — — — — — — — — — — — — — — — —

AUGSBURG PUBLISHING HOUSE, Minneapolis 15, Minnesota

Please send on approval sample boxes of card assortments, with complete information about commissions allowed, to:

Name of Organization and Church_____

To the Attention of_____

Address_____

_____

WESTMINSTER NURSERY BOOKS SET

Interesting stories with colorful illustrat for little ones to listen to or read for th selves. About Billy going to church . about a little shepherd boy who saw baby Jesus . . . about Jerry and his den . . . about Susan and Timothy. Sol sets only.

$1.49 a set

AUGSBURG PUBLISHING HOU

Minneapolis 15, Minn.

coma, and Parkland, Wash.; and the aman's Mission in Aberdeen, Wash. neral services were held July 12 at ntral Church, Tacoma, of which Pas- Breivik was a member. He is sur- ved by his wife and four daughters.

Want Ads

For Sale: 13 ft. circular altar rail. Reason- e. Write Art Birkeland, Sec., Bethlehem th. Church, Pierpont, S. Dak.

arish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The C serves many people each year. Read listings below. They may be of value to or someone that you know. The merits the propositions advertised have not been estigated and the Parish Conservation vice assumes no responsibility in the tter. Send your ads and communications The Parish Conservation Service of The C, 422 South Fifth Street, Minneapolis Minnesota. (Refer to ad number when uiring.)

FOR SALE

rms

320 acre farm in Rolette Co., N. Dak., mi. from town between 2 Luth. churches. acres under cultivation. Good bldgs. with room modern house. Good school and bus ute. 527-1A

180 acre farm in Dawson area, S.W. Minn. od terms. Priced: $135 per acre. 527-2A

81 acre farm with excellent bldgs. in S.W. nn. in Goodhue Co. School, bus, and milk utes. 1 mi. to Lutheran church. 527-3A

80 acre farm with modern bldgs. in Vernon , Wis. Lutheran community, 4 mi. to vn on hard surfaced road. Selling due to l age. 527-4A

omes

17 room house and duplex on 2 commercial s in downtown S. Dak. city. Rental income out $400 per month. May consider trade farm. 527-5B

Beautiful home for sale on Ponto Lake in nn. Excellent for retiring couple. 527-6B

sinesses

Grocery store and meat market for sale in od central Iowa town. Grossing $60,000 to 0,000. 527-7C

Restaurant in county seat town in S.W. nn. Going business, Sacrificed due to ill- ss. Sale price at inventory. Apartment avail- e on 2nd floor. 527-8C

FOR RENT

omes

1 or 2 girls wanted to share lower duplex h working girls in S. Minneapolis, on ant bus line. Near ELC church. Available once. 527-9B

POSITIONS WANTED

Single girl in the 30's desires secretarial rk in ELC church in either Iowa or Min- ota. 527-10D

HELP WANTED

Housekeeper needed for a motherless, Christian home with 2 school age children. All modern conveniences. To assume full responsibility. Located in Minneapolis, near Lutheran churches. 527-11F

Woman needed to care for semi-invalid and do general housework in S. Minneapolis home. 1 block to transportation. 527-12F

LPN or registered nurse, married or single, for work in Christian home for the aged in S. Iowa. Living quarters available if desired. 527-13F

Housekeeper, middle-aged preferred, for elderly widow living alone. Cannot offer fancy salary but good comfortable home and a fair remuneration. State references and wages expected. 527-14F

Matron for a home for the aged in northern N. Dak. 527-15F

Christian day school teacher for primary grades, not far from Seattle, Wash. 527-16F

Dentist, in town of 700 in W. C. Minn. Very large area served. Well established practice in almost new clinic. Present dentist leaving Strong Lutheran community. 527-17G

Excellent opening for a doctor in an E. N. Dak. town. Fine modern facilities. 527-18G

Look for common sense and plain dealing when your Lutheran Mutual agent calls. You'll get both. You can depend on him to be scrupulously careful in telling his story.

Insurance agents primarily sell protection guaranteeing food, clothing, and shelter to dependent families. They assure retirement income to prudent people who save. There is no room for double talk and exaggerated claims in dealing with such fundamentals.

Your Lutheran Mutual man represents a company with a record of faithful stewardship since 1879. Write today for information. No obligation.

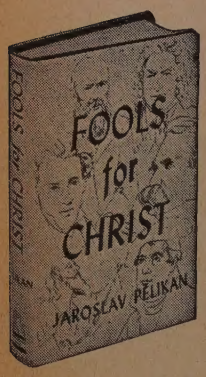
Lutheran Mutual

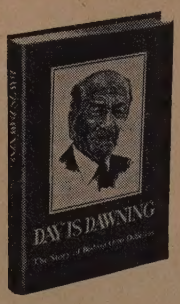
An Old Line Company -- and it does make a difference!

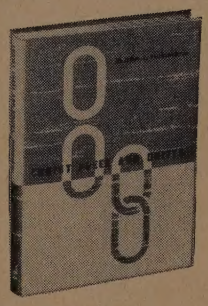
LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF







Books by

Speakers and Leaders at the Lutheran World Federation Assembly

Martin J. Heinecken

BASIC CHRISTIAN TEACHINGS.....90c

CHRIST FREES AND UNITES.....$2.00
A study of the theme for the 1957 Assembly of the Lutheran World Federation.

THE MOMENT BEFORE GOD.....$5.95
An interpretation of the work of Soren Kierkegaard, and of the single purpose behind all his writings—to reveal what it really means to be a Christian.

TRUTHS WE LIVE BY.....65c
A study of Christian faith and life for young people and adults.

T. A. Kantonen

THE CHRISTIAN HOPE.....$1.50
A keen, well conceived discussion of the "last things"; the author steers a course between moralizing theology and literalistic sectarianism that sheds new light on this important aspect of Christian thought.

A THEOLOGY OF CHRISTIAN STEWARDSHIP.....$2.00
A summary of the doctrines of evangelical theology which underlie Christian stewardship.

THE THEOLOGY OF EVANGELISM.....$1.50
On the basis for evangelism in Christian thought and theology, rather than specific "techniques."

Regin Prenter

SPIRITUS CREATOR.....$3.00
A study of Luther's doctrine of the Holy Spirit which brings out a uniqueness in the Reformer that has not been previously appreciated.

Hanns Lilje

THE LAST BOOK IN THE BIBLE.....$4.50
A commentary on the Book of Revelation that brings to light this book's significance for modern day Christianity.

Jaroslav Pelikan

FOOLS FOR CHRIST.....$3.00
A new analysis of the concept of the Holy in relation to three major areas of human experience: intellect, morality, and esthetics.

Johannes Smemo

GUDS JA.....$1.
Devotional readings in the Norwegian language.

Biography of Otto Dibelius

DAY IS DAWNING.....$3
This is the true story of the intrepid Bishop of Berlin, v stands as a symbol of the embattled Christian faith today's world.

Gustaf Wingren

LUTHER ON VOCATION.....$3.
A study of the relationship between Luther's concept vocation and his theology.

Harold C. Letts, Editor

CHRISTIAN SOCIAL RESPONSIBILITY.....3-volume set $4
Fourteen outstanding scholars answer the urgent prob of Christian responsibility in society. Paper bound.
Vol. I—Existence Today.....$1.50
Vol. II—The Lutheran Heritage.....$1.75
Vol. III—Life in Community.....$2.25

Conrad Bergendoff

THE APOSTLES' CREED TODAY.....
For the adult church, three challenging essays on the C meaning in today's life.

THE ONE HOLY CATHOLIC APOSTOLIC CHURCH.....
A clear interpretation of the meaning of the ties tha Christians together.

George F. Hall

BENEATH THE CROSS OF JESUS.....
A book of Lenten devotional meditations based on loved hymn.

Anders Nygren

COMMENTARY ON ROMANS.....

THIS IS THE CHURCH.....
Anders Nygren edits a symposium of Scandinavian t ans on the meaning of the Church.

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESO